

INTELLIGENCE.

[The following were abridged for the Christian Mirror.]

Africa.—A most distressing and mournful calamity has overtaken the mission and inhabitants of Griqua-town. In a former year the people had been much reduced, by repeated attacks and consequent removals; but notwithstanding these difficulties, says Mr. Wright, the missionary work prospered more than formerly; and particularly from the commencement of this year (1827) our prospects in every point of view, have been bright and encouraging. The Lord has been pleased to accompany his word by the power of his Spirit. Many difficulties which had appeared to exist to prevent the instruction of the rising generation, were overcome, and I had a regular attendance of 230 in the school. Such was the promising state of things before the late melancholy reverse.

On the 6th of July about 3 in the morning, the Berganars, to the amount of 500 men, completely surrounded and fell upon the place. The battle was very hot during the whole day. In the evening the assailants retreated, but renewed their attack at sun-rise the following morning. They made a desperate attempt, during the whole of Saturday, and till two o'clock on Sabbath morning, to conquer the place; in which they were not however permitted to succeed. But such was the fury of the Berganars, they murdered every male prisoner who fell into their hands, keeping the females to carry away with them, and attempting to cut the throats of infants hanging at the breast. Their violence was stayed through the interposition of the missionary. Mr. W. first got a letter conveyed to one of the heads of the Berganars, and afterwards obtained an interview with them, and they eventually retired; but, as the people think, only to increase their numbers and prepare for another attack.

Mr. W. says:—To all appearance our people are entirely ruined, and nothing less than a complete famine stares them in the face. A great drought prevails, so that the people could hardly live before the plunder of the Berganars; and now they are stripped of almost every thing which was absolutely necessary to their existence—their cattle, sheep, horses, wagons, agricultural implements, tools, and even their powder and lead are so far exhausted that they have none to spare to kill a little game.

When the intelligence of these events reached Cape-Town, a subscription was immediately opened, and between thirteen and fourteen hundred dollars subscribed for their relief. The Directors of the London Society, on receiving the intelligence, ordered £200 to be immediately appropriated to the purchase of agricultural implements, clothing, &c.; and £200 more to be placed at the disposal of Mr. Miles at Cape-Town, to be applied to the aid of the Griquas, as the case may require. [A February Magazine informs, that the attack had not been renewed two months later.]

Catholic Superstitions.—On the top of a hill, near Faughart, is a burying-ground in the centre of which stand the remains of an old house, and the legend states that this house was the residence of St. Bridget. The penance performed by the pilgrims who resort to this place, is, to run nine times round the house barefooted through nettles—to kneel on their bare knees on a tombstone, and repeat several prayers—to go round a large stone which is nearly as sharp as a flint, nine times on their bare knees, and afterwards to go down the stone in the form of a cross—then go to a well and wash their knees, which are much lacerated with stones and gravel; and having torn a small piece from their wearing apparel, they tie it to a branch of a tree which is above the well and depart with the idea that they are pure and spotless, and that all their sins are left behind them in the rag.

Catholic Abominations.—The following, says the London Evangelical Magazine, is a copy of a card now before us. It is truly horrible to think that such things should exist in the 19th century—in Dublin!

"St. Peter's Roman Catholic Chapel, Circular Road, Phibsborough.—I have loved, O Lord, the beauty of thy house, and the place where the Lord dwelleth.—Psalm xxi: 8.
On Monday evening, Aug. 13th, 1827, there will be a raffle held in the school-room attached to the chapel, for an Italian painting, representing the Baptism of the Redeemer by St. John.
The object of this raffle is to defray the expenses which must necessarily be incurred in providing an altar, tabernacle, and the other altarpieces, benediction, service, vestments, &c. for this beautiful edifice.
The public require no apology for being called upon to lend a trifling support to this meritorious undertaking. It is sufficient for them to know that the glory of God and the interests of religion are intimately concerned. At present there is mass celebrated in it every day; but it is on a temporary fixture, and with borrowed vestments.—The institution is an accommodation to the citizens of Dublin, who resort to this delightful outlet; many of them are served by the attendance of the resident clergyman, and crowds receive instruction at the Sunday evening devotions. In return, they are asked for a small contribution, for the glory of Him from whom they have received all they possess.
Mass will be offered for the benefactors, on every Tuesday, for a month after the raffle.—Tickets 1s. 6d. Send me your contributions—don't fail."

Catholic Fraud and Credulity.—Centuries have elapsed since fraud, practising on credulity, first induced an infatuated population to believe that a divine energy had been imparted by a favorite of heaven to the waters of Struel-Wells. It was supposed that at 13 o'clock on the night preceding midsummer, the waters of these wells rose and overflowed miraculously. Crowds flocked to the place, amounting to ten and sometimes 20,000. The waters were thought to have the power of curing various diseases, and men and women, in a state of absolute nudity, promiscuously bathed in them. The trick has been discovered; an artificial channel had been formed, through which by water conveyed from a neighboring stream, the wells could be made to rise and fall at pleasure. A protestant from Belfast, in 1825, thrust a stick into the rampart, and let the water escape in another direction. The wells were left dry; yet did the credulous multitude roll themselves in the mud,—ascend the hill on their knees, bare and bleeding, &c. fancying that they thus expiated their sins, and were ready to commence a new account with heaven by drunkenness and debauchery the night that followed.

Let the reader peruse these sickening accounts, and judge whether it is desirable that the Catholic religion should prevail through the United States; or whether the various protestant sects deserve reproach for endeavoring to propagate a pure religion through our country and through the world.

DR. MORRISON.

The following statements are from a Speech made in London, at the Anniversary of a Bible Society, Oct. 24, 1827, by Mr. John Bullar.—The Quarterly Review had censured the Bible Society for encouraging certain Translations of the Bible, because there had been in them some errors; and in denouncing these Translations,

the Review spoke contemptuously of Dr. Morrison, one of these translators into the Chinese language. In reference to the Q. Review, Mr. B. thus remarks:—

"I introduce a notice of this Review to-day, to tell you that it exists if you do not know it, and to beg you to read it. But, in fairness, read also Mr. Platt's reply, the third edition of which, I am glad to see, has been stitched into the number of the Quarterly Review just published. You will find Mr. Platt most coolly proving, that the Welsh Bible, which the Reviewer objected against, was approved by the Welsh Bishops, and printed from the same copy as that issued by the Christian Knowledge Society;—that the Irish Testament censured by the Reviewer had been anxiously demanded by the Irish Committee, and after such correction as had satisfied them, and is 'the very Testament that has been in so wide circulation during these last few years in Ireland, the reading of which has so powerfully contributed, under the divine blessing, to stir up that mighty movement in the minds of men which is now taking place there.'"

"Mr. Platt then goes on to show that the new versions of the Holy Scriptures, made into other languages, had received all the care and attention in their preparation that the Committee could by any means procure; that the Chinese version was made by the very man, of whose literary attainments the Quarterly Review itself had thus spoken in a former number:—'Dr. Morrison's Dictionary of the Chinese language may be considered as the most important work in Chinese literature that has yet reached Europe.'—He then shows that the Oriental versions had been prepared with singular anxiety and labor; and that so eager had the Committee been to ensure the great object of correct translation, that the moment they heard of the design of establishing the College at Calcutta by Bishop Middleton, they voted to the Translation Department of that College the sum of £5000. Mr. Platt is Fellow of Trinity College, Cambridge, and is the Honorary Librarian of the Bible Society—a place without a pension."

"To what Mr. Platt has stated, I can add, said Mr. Bullar, from my personal knowledge of the great, the good, the devoted Dr. Morrison, that he told me incidentally, that such had been his application to the Chinese language, such the labor he bestowed on his massive Dictionary, contained in six closely printed volumes, containing upwards of 4600 large quarto pages, that for the last two years of his residence at Canton and Macao, he had scarcely the pen out of his hand from six in the morning till ten at night. Of such a man does the anonymous Reviewer affect to speak with contempt as a translator, as a 'self-instructed Missionary.' If he had not in one sense, instructed himself in Chinese, who was to have instructed him? when he might have compassed all Europe to endeavor to find a single individual either able or willing to instruct him. Dr. Morrison is the man whom Sir Geo. Staunton has pronounced to be 'unquestionably our best Chinese scholar; the man of whom Lord Amherst testified, that, during the Embassy to China, a paper on important points being required to be drawn up with extraordinary precision as to style, it was done by Dr. Morrison, and was pronounced by Chinese authorities to be altogether correct & unblameable in composition.'"

A VOICE FROM CHINA.

Extract of a letter from an American gentleman in China, to a Merchant in New-York, dated CANTON, Oct. 25, 1827.

I wish I could give you some good news from this far country, respecting our Redeemer's kingdom. But I do not see that I can even say there is a change, except we regard the operation of his hands who know well not suffer any labors of his servants to be finally lost. But the seed that is sowing, is of a kind that according to human calculation, may not fructify for a long time; and it scarcely seems possible to sow any other. If those that come here from Christian lands, were of a different character, it might be hoped that an impression would be made upon the minds of the heathen. If those that bear the Christian name here, would but exhibit Christ to the heathen, they might be won to Christ. There might be a little leaven to leaven the mighty mass. But alas! with few exceptions, they that profess to know the living and true God and visit these shores, seek not the glory of God, and care not that the love of Christ should animate the hearts of their benighted fellow creatures. They seem to have no thought of their responsibilities to him who hath said, 'Thou shalt love thy neighbor as thyself.' They act as if their only care was themselves; and heed not that in the judgment hour there will be an inquiry, 'What didst thou then for me?' They act as if it was not a fact that we must give account for every step of our progress through this wilderness, and that an unmoved sight, by them that know Christ, of the wretchedness of such as are without him, will bring upon them the sentence, 'I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink.'"

But if they that come here for Tea, are insensible to their obligations, does this relieve those that send them from responsibility? are not Christian Tea-drinkers bound to count its moral cost? and to inquire whether their refreshment is procured at the expense of blaspheming Christ in the presence of the heathen? Oh if the bringers and carriers of Tea are sealers of the heathen's destruction, should not Christians that use it, be awakened to inquire how so great an evil may be prevented? In participating of this bounty of their heavenly Father, ought they not to see that the means of procuring it do not frustrate the designs of their heavenly Father's love? My dear brother, there is a criminal insensibility in the Church of Christ, in reference to Christ. There is a disheartening unbelief of the possibility of doing any good in reference to this great subject. I would that I had the pen of a ready writer, to indite what might arouse the American Churches to their long neglected duty. The time, I think, has come, when it is incumbent upon them to make China an object in their efforts of love.

It will, I suppose, be asked, What can be done? If nothing else, let an attempt be made to establish the ordinances of the Gospel among Christians that reside and itinerate here. If these could be persuaded to exhibit Christ, the happiest results might be expected. Only consider, my Christian Brother, that here is a population of a hundred and fifty millions of souls, to be won to Christ! And the Protestant world has as yet satisfied itself with having one solitary individual (Rev. Dr. Morrison) to watch for the interest of Christ, in regard to them! Oh it is high time that he was helped. He has cried for help, but as yet cried in vain. I must hope it will not much longer be so. Two faithful men stationed here, might do incalculable good. One of them should be able to address himself with influence to men that abide or itinerate here, and one to labor among the seamen. Let it once be considered that this is the only point of immediate contact which Christendom has with the mighty mass of souls congregated in this Empire,—and also how important it is that this contact should be indeed Christian,—and who will not say, that the Church of the Redeemer is guilty of the blood of souls, in having had so long communication with China, and done so

little to make that contact what it should be? Oh it is high time for her to awake out of sleep. Especially is it incumbent upon the American Churches to arouse from their indifference. Let their members no longer carelessly pollute their lips with Tea, procured at the dreadful expense of having their blessed Head blasphemed in the presence of the heathen! [N. Y. Obs.]

SABBATH SCHOOLS.

MAINE SABBATH SCHOOLS.

Much has been done in the past year to arouse the attention of the churches to the great work of religious instruction. A committee of the Board, authorized for the purpose, has employed five agents to travel through the State several weeks, to give counsel and encouragement to such as had commenced Sabbath Schools, and to collect information, to establish auxiliaries, and, as far as possible, to carry into effect the benevolent objects of the Union. These agents assisted in the establishment of many new schools;—went from house to house, to allay prejudices, to answer objections, and to animate to vigorous effort. In almost every town they visited, they collected money to found libraries, leaving it to be wholly appropriated for the use of the Schools in that place.

Sixteen Auxiliary Associations were reported a year since, they have now increased to Sixty-five. The total of cash receipts in the last year is \$524—arising from amounts received of life members, sale of books at the Depository, and from Auxiliary Societies. This Report contains many interesting facts respecting the Schools in each county, with the number of Scholars, Teachers, &c. for which we have not room. Some of them, however, may be presented hereafter. The following is an extract from the Report, giving a condensed view of the result of extended evangelical effort by the medium of these Schools.

Fifty-three Auxiliaries are represented, with some societies not connected with our Union.—These Auxiliaries have under their care 153 schools, embracing 7600 scholars, & 1100 teachers. We might have claimed the privilege of enrolling a larger number of both; but several of our Auxiliaries have neglected to transmit their Reports—and some of those, who, in the Agents Reports, are said to have vowed to become Auxiliary, have never assumed that relation. From facts, within our knowledge, we can safely estimate the number not returned to us, at 4000, requiring the attention of at least 600 teachers,—making a probable aggregate in the whole State, of 11,600 who receive the benefit of Sabbath School instruction, and 1700 sustaining the responsible relation of teachers.

In the examination we have now made of the state of our Society and its auxiliaries, several circumstances have been noticed, which are worthy of a more particular and grateful record. The unexampled health enjoyed in all the Schools, certainly demands no feeble expression of gratitude to the Author and Preserver of our lives. Of the 5,700 teachers and children, whom we have numbered in our host, only five are reported as having been removed by death. The general good behaviour and serious attention of the children, is equally worthy of our notice;—nor should we hold ourselves excusable, to pass unnoticed, what has been beautifully alluded to by several of the Reports, the almost unbroken succession of pleasant Sabbaths, which has enabled the Schools to continue without interruption or inconvenience, through the season. But that, which, by the joy it affords not only to the laborers in the Redeemer's cause on earth, but to angels and spirits made perfect in heaven, and by the strong encouragement it yields to a patient continuance in our labours of love, cannot fail to meet a most grateful acknowledgement in every heart, and is the assurance that our efforts have not been in vain. The Lord of the harvest has not withheld from us the fruit in its season. 118 teachers and 22 scholars are returned, as having made a profession of religion, since their connection with the Schools. On facts like these, the silent, adoring gratitude that kindles every heart that hears them, is the only comfort that can be offered. But it is not intended to give the impression that the Sabbath School was the exclusive means of their conversion;—this is not the fact. A revival of religion and a Sabbath School have a reciprocal influence upon each other. Some engaged as teachers, who probably would not, but for the converting grace of God, and who did not make a profession till after their connection with the School.

Your Managers cannot but express the high satisfaction they feel, in the great advances which nearly all the Schools have made the past year, in relation to Libraries, and the unvarying testimony they have given to their value, and indispensable necessity. You doubtless remarked, in the course of the extracts we have read, that two of the hopeful conversions recorded, were traced to the library books, as the apparent means, that were sanctified to produce them. Such facts as these are a grateful and cheering testimony indeed."

From the New-York Observer.

ACCOUNT OF A SUNDAY SCHOOL.

On Lord's Day, April 8th, 1827, was organized a Sunday School at the Paper Mill situated on Third River, N. J. about two miles north of the village of Belleville. Never before had a child in that neighborhood received Sabbath school instruction. Many were suffered to range the fields, to play at ball and other games; and some, until that happy day, probably never met together to sing praises to their great Creator.

But mark the change. Those children that once were suffered to break the Sabbath, might now be seen, in all directions, approaching the place appointed for their instruction. On the first Sabbath, only 22 children attended; second Sabbath, 45; and in a few weeks the number had increased to 88. Average attendance, 65. Number of teachers, 5 male and 4 female, to whom the Superintendent is much indebted, not only for their regular attendance, but for their steady deportment, & apparently deep-felt interest in their different classes. If teachers are found as good soldiers, faithful to the cause, much prosperity will be the result; but if careless and lukewarm, neglecting to pour forth supplications to the God of all grace, never praying for a blessing to attend the cause in which they are engaged, how can their schools ever prosper?

Were I to attempt to relate every pleasing circumstance attending this school, I should fail in the task. Many who could not tell a letter, have made considerable advances. Others who could hardly spell in words of two syllables, can now read well in their Bibles. One girl, in 19 Sabbaths, recited 1939 verses from the New Testament; another in 17 Sabbaths, 1848; and another, a girl about 17, in 13 Sabbaths, 2435, besides a number of hymns and answers in the catechism. One boy recited 1132 verses, and another 1072. The whole number of verses recited by 30 children of the Testament classes, amount to upwards of 15,000, besides a large number of hymns, &c. Is not this encouraging? Have we not reason to say, surely the Lord is doing wonders for the rising generation! raising up teachers to instruct them in numberless circles around the Fountain of celestial truth.

The Agent of the American Board at Utica N. Y. received \$25.32 from Feb. 2d to March 6th.

For the Boston Recorder.

MESSRS. EDITORS.—Will you permit me to acknowledge the receipt of Ten Dollars from Rev. Samuel C. Jackson, Pastor of the Congregational Church in Andover, which was presented by the children in his Sabbath School to constitute him a life-member of the Massachusetts Sabbath School Union. In October last, this school commenced a monthly contribution, the fruits of which are, ever, to be at the disposal of the Union. We here mention this, hoping that every school in the State may be influenced to follow an example so worthy of imitation; for we do hope that the time is not far distant, when every parent will feel anxious to give his children an opportunity of enjoying the rich luxury of doing good. And that every school may soon enjoy the pleasure of making its Pastor a life member of this Union, and of contributing its share to relieve the Society from the embarrassments, under which it is now laboring from want of funds. An empty treasury has already obliged the Managers to reject, or but half accomplish, some of the most efficient plans for promoting the interests of Sabbath Schools. While writing this article, a lady, from one of the most desolate moral wastes in the State, has called at the Depository, to obtain a small donation of books for a Sabbath school of 20 or 40 children, which she has commenced, instructed, & hitherto supplied with books without the least assistance. But we were unable to afford her any aid; as the Society is already in debt some hundred dollars, and has just now increased its expenses by employing a General Agent. But although we are thus embarrassed, and grieved when we are obliged to send the destitute empty away; still we are not discouraged. For we are confident that our wants will be supplied, when the friends of the Society once know their extent. We will not yet believe that the benevolent patrons of Sabbath Schools in Massachusetts will permit the Managers of this Union, to be circumvented in all their efforts to promote the best interests of the rising generation in this State, while the New York Western Sunday School Union is so liberally patronized, that its directors have been able to accomplish their noble, benevolent plans so successfully, that their Union has taken the lead among the Sabbath School Auxiliaries in the United States. No, we will not harbor a thought of uncharitableness; for we are confident that many will cheerfully lend their aid, to a cause, with which the destinies of their children for time and eternity, are so intimately connected.

All communications for the Agent should be directed to Artemas Bullard, General Agent of the Massachusetts Sabbath School Union, at the Sabbath School Depository, Hanover Church, Boston.

ARTEMAS BULLARD, General Agent.

BOSTON RECORDER.

FRIDAY, MARCH 21, 1828.

RECENT INTELLIGENCE.

From our English Magazines for February, just received, we select a few articles of recent intelligence. They do not contain much that is important.

The Rev. H. Townley, formerly a Missionary in India, has accepted a call to the pastoral office of Whitrow Chapel, Spitalfields, London.

Ardale College, a kind of Theological Academy, has 19 students.

Ceylon.—A learned Buddhist Priest has publicly renounced heathenism in all its forms, and embraced Christianity in connection with the Wesleyan mission. He had been fifteen years a priest, and furnished a very intelligent account of the steps which led him to renounce his idolatries.

Deaths of Missionaries.—Mr. Parkin, a very active and useful Missionary from the London Society, died in Jamaica Sept. 15th. It was only on the 9th of the same month, that he preached the funeral Sermon of Mr. Ratcliff, one of his missionary brethren.—Mrs. Yule, wife of the Rev. Robert Yule, missionary of the same Society at Scienciginsk in Siberia, died on the 2d of July last.—The same Society have also lost the Rev. Samuel Trawin, who died at Calcutta, Aug. 3d; and Mrs. Humphreys, wife of the Rev. James H. of Malacca, who died May 29th, 1827.

Arrival of Missionaries abroad.—Messrs. Reeve, Crisp, Dyer, Jennings, and their wives, and Miss M. Newell, all from the London Society, arrived at Madras, July 17th. Mr. and Mrs. Dyer and Miss Newell afterwards sailed for Malacca and Singapore. Mr. and Mrs. Jennings also proceeded to their station at Chittor, and were well received.—Messrs. Thompson, Miller and Addis, with the wives of the first two, arrived at Madras, Aug. 6th.—The Rev. Mr. Freeman and his associates arrived safely at Madagascar in August, to reinforce the mission there.

The London Missionary Society advertise for a Printer, to go to the South Sea Islands.

PENOBSCOT CONFERENCE.

The Churches in Penobscot county, Me. met at Dixmont, Jan. 30th. All the Churches belonging to the Conference were represented, except three. Sermon by Rev. Mr. Williams, from Solomon's Song, 8. 5. The public exercises were held in the meeting-house of the Methodist Society, whose members received the Conference with kind attention.

State of the Churches.—The Church in Dixmont has 9 members, of whom but two are males. It has been organized 20 years, and never had a pastor. They have no Sabbath School or Bible Class; and have had Congregational preaching but 3 Sabbaths the year past.—The Church at Hampden has 40 members. Rev. S. A. Loper, was ordained about a year since. During the year past, there have been no additions to the Church, and so special attention to religion.—The Church at Bangor has 140 members. For more than a year this Church has been almost constantly occupied with trying cases of discipline, and has excommunicated 3 members. But the Church has acted with much decision and firmness.—The Church at Orono has existed 20 3/4 years; and has about 20 members, but no pastor.—The Church at the Page Settlement on the Penobscot was organized last July, and consists of about 30 members, the fruits of a very powerful and interesting revival. This commenced when they had no preaching, and when there were not known to be more than two praying souls in the place.—The Church at Brownville has about 75 members, 40 of whom have been added during the year past. These are the fruit of a very interesting revival, which has blessed that place and the vicinity; designating the year 1827 as a year "of the right hand of the Most High."—The Church in Foxcroft received 15 members the year past; present number 63. During the year past they have endured heavy trials.—The Church at Monson has recently seated a pastor, and has about 24 members.—The Church at Garland has 15 or 14 members; of whom only 2, besides the pastor, are males. There has been some unusual attention to religion.

For the Boston Recorder.

SHIRLEY, MASS.

Sometime last fall a gentleman from Boston accidentally passed through Shirley on his return from a journey. He had never seen the place, if indeed he had ever heard of it. Stopping to bait his horse, he inquired who preached in yonder meeting house; 'Nobody.' 'Why you have a pleasant town, and, as I am told, about a thousand inhabitants, and why have you no minister?' 'The reply was 'we are divided.' This was incorrect. The people were united enough, but it was the union of entire indifference. The gentleman's heart was so moved, that on reaching home he sent to a neighboring clergyman, books with which to form a Sabbath School, and several hundred pages of Tracts. This was almost the first indication of good towards this people. For many years they have been destitute of preaching, except now and then a few Sabbaths, by gentlemen from Cambridge. The result is, that the church, so far as it has any character, is decidedly Unitarian, the people have become indifferent to the welfare of the soul, and so negligent as to the ordinances of religion, that the very name of Shirley excited a smile, except on the countenance of those who weep over such awful desolations of Zion. For a few months past the friends of Christ have been endeavoring to do something to give the bread of life to these perishing souls. A preacher has

labored faithfully and devotedly, for some months. But it was rowing against wind and tide. The meeting house has for the most part, stood empty, and closed, and those who wished to hear the gospel, have been gathered into school-houses; and when driven from those, into private houses. Every measure possible, has been adopted to make the preacher contemptible, from slanderous reports and sarcasms, down to persecuting and rendering ludicrous, the very horse on which he rode. This did not injure a preacher of the gospel, nor did it injure Christ to sneer at him as being ignorant and the son of a carpenter, but it injured his influence, and was designed so to do. Yet with all the opposition to truth, and all the disadvantages with which she has been burdened, the result of a few months' faithful labor, has been as follows.

A Sabbath School with a pretty Library, has been established, a Bible class instituted, the monthly concert introduced, an active Tract Society formed, and on Wednesday March 12th, a new Orthodox Church organized. An Ecclesiastical Council was called, & after examining the candidates, proceeded to the Universalist Meeting House, which was very kindly granted, and the exercises followed; viz.—Introductory Prayer, by Rev. George Fisher, of Harvard; Sermon, from Micah 4: 13, by Rev. J. Todd of Groton; Consecrating Prayer by Rev. S. H. Tolman of Dunstable; Fellowship of the churches, by Rev. R. A. Putnam of Fitchburg; and Concluding Prayer, by Rev. P. Payson, of Leominster. After which the Lord's supper was administered. The exercises were highly interesting, because awfully solemn. This little church now stands alone. Without a shelter for her head, or a pastor to feed her with the bread of life; what is she to do? To die under the struggle which she has commenced? We trust not. She has already gathered a few with her, and formed an Orthodox Society, and has opened a subscription to erect a suitable Meeting House. We trust she will not be suffered to struggle alone, many will pray for her, and, if called upon, we doubt not, will most readily extend the hand of charity. She stands in the midst of a moral desolation, & is every way deserving as well as needing the countenance of the friends of the Redeemer. In regard to opposition, she expects to meet it in abundance, but she has two sources of consolation, the first is confidence that the great Head of the church is with her, and the second is, an equal confidence, that all things will work together for her good, so long as she is in the path of duty. B. S. M.

THE SABBATH.

A correspondent of the N. Y. Observer proposes a General Society, with a view to combine the counsels and efforts of all good men, to promote a better observance of the Sabbath, and for the suppression of those flagrant profanations of the day which are fast multiplying around us. He thinks the present is a favorable time to originate such a society, and that the movements in the Western District of that state are the commencement of it. He would have the friends of the sabbath interchange their thoughts upon the subject, and sketch a plan of proceedings; and that those ministers & Christians who may attend the anniversaries at New-York in May, should have a meeting to consult together, and bring the matter to a proper issue.

On the same subject the Editor of the Connecticut Observer makes the following remarks:—"We would suggest to our clerical brethren whether, as the season is approaching which, by its pleasantness, and by its business, calls forth men to violate the Sabbath, in various ways, it would not be well to turn the attention of their people to this subject, on the Fast now near at hand. There should be a common feeling among the friends of good order, on the necessity of guarding the sanctity of the Sabbath; and a deep impression that nothing but moral influence, exerted through the medium of united efforts on their part can decide favourably the controversy now pending, between the friends and the enemies of the Sabbath. Our brethren at the West, in their convention, have set a noble example.—We would merely suggest for consideration, whether union and efficiency among us, on this subject, might not be promoted by a similar convention, at some future time."

MORE SABBATH MEASURES.

A writer in the Albany Antidote, approving the measures already taken to promote the sanctification of the Sabbath in that state, suggests others in addition. "He would propose, that the corresponding committees in the principal places from Buffalo to Albany, make arrangements for sending two commissioners to attend the meetings of every Synod, Presbytery, Classis, Association and Consociation that shall be held during the present year, and get each member, individually, to sign an engagement to undertake himself, immediately, after his return home, or get others to undertake to procure as many subscribers as practicable in his own congregation, and among other persons, to an engagement 'to give the preference, in their business and travelling, to such canal boats, stages, steamboats, and hackney coaches, as shall not run on the Sabbath;' and to make returns of the number of subscribers on the first day of every month, to the nearest corresponding committee; that a record of these returns be kept."

The Sabbath.—By the extracts in this number, from the Rochester Observer, it will be seen that the friends of the Sabbath, at the West, are no wise intimidated or disheartened by the opposition attempted against their measures. There is a boldness in planning, and a vigor and firmness in executing, among the Christians of that region, which we wish were transplanted to this, and every part of our country. They go about their schemes with the straight forward air of a man of business, and with a determination that nothing shall divert or turn them back. This resolution is itself more than half execution. It strikes dismay into opposers, and causes the timid and the wavering to feel strong and fearless. They have learned that in a good cause, there is wealth and influence enough to secure the accomplishment of any prudent, well digested scheme, and they are not slow in putting their knowledge on this subject into practice.—The moral power of Christians in union, is better appreciated, there, we believe, than in any other part of our land. At any rate, it is a force which they apply with much skill and boldness and efficiency. It is to be the salvation of our good institutions, if they are saved—and the sooner the friends of these institutions learn to use and rely on it, the better for them and for the world. Conn. Obs.

Sabbath Schools.—The Christian Watchman mentions a new plan for the benefit of Sabbath schools, which has been adopted in one part of this Commonwealth. The towns in the vicinity are to be formed into an Association for mutual counsel. It is contemplated that the superintendents shall interchange visits to the schools; that persons appointed shall visit families; and that meetings of delegates shall be held, to devise the most beneficial measures.

In Jutrim, N. A revival of religion in this month. into the C. Hopes are more have ence of the gathered in the prime of re mentioned motion of of a Bible gree the a

In Phila, to the following phia, to a 11th. "A delightful and in Sou tion in So more or le obtained 100. The flowing: encourage the excited the iniqui to be mov such appea

In Verma revivals in Highgate. In Troy, the religio interest.—

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China.—

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The Bap James Pen George Pe Missionary amongst othe ropan fell y zeal, un sential in a discouraged, continues to lightning, and darkened mi

Seamen, Bristol, to a been a dread are all verily seamen. W hope soon to out Bibles, Praying-men Oh, America trust. Think waverers, fold of Christ, ty, is the try after they le blood be foun

The New ment of contri country, are Christians in

Welsh Bag contains two h ches besides M es of which are ches there are unordained name of Jo, W teen that of Th mas Evans, w has been so oft thirty-six year or Ebenezer, i

In Pennsylv Westmoreland associations in each consisti family and ace of the scripture curing the Bible

Legacy to the are informed by Petersburgh, the terfield county, legacy to the B

In Virginia, agreeably disap the facts stated ter from a frien with a copy of th not—first adopt ed in that place ety, in the year effect.—it.

In Maine.—The D Society have rese of their friends in destitute family They propose to establish bran

An effort is to be for the new cou of the success of tained.

Benevolence & the doings of a n vor of the Bible ry has the follow same meeting. adopted unanimo utes 1700 dots, we been increased to stances attending solemn and impr seen coming forw sums, with tears of while the assembl piate hymns, J face. We have n ment of a new era all the west."

POETRY.

From the Christian Mirror.

THE VICTIM OF INTERFERENCE.

I knew him, long ere the bright glow of youth
Had left his cheek, and when the light laughter
Sparkled in his eye. We were classmates, and
Many a time, when straying far away
Amid the noiseless woods, he'd speak of days
To come, and trace the path he meant through life
To follow. A stranger then was quite to him,
And sought his bosom knew of care, all then
Was peace and happiness and joy; and oft,
When speaking of vice, pointing out its snares,
He would kindly counsel me, to beware
Of them. He feared not for himself. "I know,"
Said he, "their evil far too well to fear."
We parted; and but few short years flew by
Before we met—and said indeed that hour
To me! Ah why kept he not his counsel?
Where then the glow of youth—the sparkling eye!
All, all had fled!—the sunken eye, the cheek,
Once so fair and flushed with manly beauty—
Now bloated and disfigured—too plainly
Told "Interference deadly work was there!"
We met—oh God that hour—the wasted form—
The trembling hand and faulting step—the voice
When greeting, so hollow and unsteady!
Too sadly spoke "the wreck of man"—while the
Heavy load drawn sigh, and the deep throbbings
Of his breast betrayed his rooted anguish!
Death was in his countenance—the deadly
Shadows of Interference had crushed the bud of life
He died an early victim to its power.

REVIEW.

From the London Eclectic Review.

The Achievements of Prayer, selected exclusively from the Holy Scriptures. By Joseph Fincher, Esq. 12mo. pp. 338. London, 1827.

We cannot better explain the nature and design of this admirable publication, than in the words of the Editor in the Introduction.

"The first consideration is, that the presenting in 'one view, Prayer and the Answer to Prayer, in the words in which they are recorded, by leading us to examine into the circumstances, the situations, and the trials which were peculiar to those gracious and distinguished characters who were so eminently honoured by their Lord, may have a tendency, through the Divine goodness, to promote a spirit of prayer, causing us thereby to imitate the fervour of their spirit, and the deep piety of their hearts.' From a careful examination of the numerous examples here presented to us, of the power and efficacy of believing prayer, and of the inestimable blessings which, through the Redeemer's intercession, it has obtained, we are taught, that, in answer to our earnest supplications, the Lord invariably bestows (though not always according to our hopes and anticipations) abundantly more than we ask or think; and that, by attentively watching the operations of his hand in answer to our supplications, by observing these things, even we shall understand the loving kindness of the Lord."

From these remarks, taken in connexion with the intimation in the title-page, it will be understood, that the present volume consists of nothing more than a selection, in the order of sacred books, of the prayers recorded in the holy Scriptures, with the account of the manner in which they were answered by God. The series commences with the prayer of Abraham, Gen. xv. 1-3, and the Lord's answer, as contained in verses 4-6. This is followed by upwards of ninety other instances of effectual prayer from the Old Testament, and above thirty from the New Testament; the words of the prayer, when recorded by the inspired writers, being given at length, but without note or comment, together with the answer.

The first thing, we think, which must strike a thoughtful person on opening the volume, is the simplicity of the plan, and his second thought will be, the copious nature of the materials. Even persons conversant with the sacred volume may not be prepared for the discovery which is thus silently and forcibly presented to them, how considerable a portion of the Scriptures is occupied with the subject, the matter, and the achievements of prayer. This volume will answer an important end, if it merely has the effect of placing this fact in its proper light, and of bringing it more generally under the attention of the Christian world. In addition to this lesson, however, it supplies a convincing mass of evidence in support of St. James's declaration, that "the fervent, effectual prayer of a righteous man availeth much." It would seem to be impossible for any one who believes in the Divine authority of the Scriptures, after inspecting this volume, to resist the conclusion, that the prayer of faith has, by a fixed law of the Divine government, an absolute efficacy;—not an inherent, indeed, or meritorious efficacy;—such as originates purely in the appointment of God; yet connecting together the act of prayer and its issue, as certainly as effects follow their causes in any of the visible operations of nature. It is, in short, seen to be an historical fact, that the Almighty both hears and answers prayer. This fact being established, every hypothetical objection, every sceptical difficulty falls to the ground. It becomes unphilosophical and absurd to urge any *a priori* objections against what is ascertained to be as much a law of the Divine providence, as gravitation is a law of the physical world. And if the Scriptures be a revelation from God, this fact is ascertained, and we have at least one clear axiom to lay, as a first principle, at the foundation of theological science.

The Editor's intention has been, to make the Scriptures speak for themselves; and we warmly approve of his idea. Although, in reference to many passages, we might have been tempted to offer some explanatory or illustrative comment, we nevertheless acquiesce in his decision, as upon the whole the safest, to give only the sacred text. There are other works from which the inquirer may obtain satisfaction with regard either to any Biblical difficulties, or to the general subject.

Some of the most striking proofs of the efficacy of prayer, occur in immediate connexion with the exceptions to its prevalence, under the extraordinary circumstances which take the case out of the general rule. We may instance the intercession of Abraham for Sodom, which though unsuccessful, would have prevailed, had there been ten righteous persons in the city. Again, the Divine declaration in Jer. xv. 1. (which the passage above mentioned serves to explain,) that though Moses and Samuel interceded, yet could not the sin of Jerusalem be forgiven, strongly implies the efficacy of their intercession on former occasions. The manner in which the request of Moses to be permitted to enter the land of Canaan, is denied, Deut. ix. 26, 7, while it supplies many other useful lessons, indirectly illustrates the mighty prevalence of prayer in all ordinary cases: even in this, an equivalent favour was bestowed. And in connexion with the prevalence of the intercessions of Moses for the children of Israel, it teaches us, that the prayers of the good on behalf of others, may be accepted and answered, when their requests for themselves are denied. To advert to one passage more; the limitation set to our prayers, or rather to our hopes, and to the warrant of faith, in 1 John v. 16, strongly implies the certain efficacy of intercessory prayer in every other case. It would seem as if the Almighty Hearer of Prayer was unwilling that his people should proffer any requests which could not be complied with,

lest the assurance of their faith should be weakened; or lest the law of his operations should seem to be suspended, which connects asking with receiving, prayer with its answer, and faith with its reward.

Into considerations of this nature, Mr. Fincher's plan has not permitted him to enter; and indeed, the passages to which we have referred, do not come under the general head of the Achievements of Prayer. There is one highly remarkable passage, however, which ought, we think, to have found a place: it is Our Lord's declaration in Luke xviii. 7, upon which Mr. Howe has a noble sermon, illustrating the astonishing view which it presents of the condescension of God, and the efficacy of prayer. At the end of the volume, Mr. Fincher has given all the prayers of our Lord which are upon record; the prayers of the apostles for the churches; 'Thanksgivings on memorable occasions'; and an Appendix, containing 'Exposition and Rebuke, addressed to those who neglect Prayer' (taken also from the Scriptures); 'Encouragement and Directions for prayer'; and a Selection of Thanksgivings from the Book of Psalms. Altogether, the volume forms a highly useful manual and monitor, replete with doctrine, reproof, correction, and consolation. There is a little work of a somewhat similar nature, entitled Clarke's Collection of Scripture Promises, which is a great favourite with numbers of pious persons, and is in extensive circulation. The present volume well deserves to be considered as a companion work; and we trust that its extended sale will amply realize the benevolent design of the pious Editor; that it will be the means of recommending the sacred volume itself to many who have hitherto slighted the perusal, as well as of enkindling or reviving the spirit, and multiplying the achievements of prayer.

PARENTAL.

From the Christian Watchman.

PROFITABLE PLEASURE.

Those parents who desire to reward or induce excellence in their children by laudable gratification, cannot more usefully and judiciously accomplish that wish than by taking them to view the Solar Microscope, now exhibiting in this city. To one under eight or ten years will perhaps derive little advantage, but to those above that age and to adults, an hour or two spent in viewing an entire department of the works of the blessed God, which are wholly invisible to the naked eye, cannot but produce profit and delight.

A clear sunny day must be chosen, and from 10 to 2 o'clock was found by the writer to be an advantageous time.

The education of a child receives great assistance from sights like these. It would be exceedingly advantageous to the pupils of our common schools to be rewarded not always with books and medals, but sometimes with admission to spectacles of foreign birds, beasts and fishes—museums, panoramic paintings—chemical experiments—ingenious mechanism, &c. &c. Nothing but extreme poverty can excuse any parents from withholding their children from such useful shows—and nothing but extreme ignorance or vice will allow any parent to countenance theatres, balls, wax-works, jugglers' tricks, learned pigs, horse-races, circus-riding, and other like fooleries. Those who do this, not only produce sad injury to the spectators they send—but are guilty of countenancing and supporting those, who are pestilential nuisances in society.

MELVILLE.

HAPPY PARENTAL DISCIPLINE.

The son of a minister, now living, had by some means excited the displeasure of his father. His father thought it right to be reserved for an hour or two, and when asked a question about the business of the day, he was very short in his answer to his son. An hour or more elapsed; the time was nearly arrived when the youth was to repeat his lessons. He came into his father's study, and said, "Papa, I cannot learn my lesson except you are reconciled; I am very sorry I have offended you, I hope you will forgive me, I think I shall never offend again." His father replied, "All I wish is to make you sensible of your fault, when you acknowledge it, you know all is easily reconciled with me." "Then, papa," says he, "give me the token of reconciliation, and seal it with a kiss." The hand was given, and the seal most heartily exchanged, on each side. "Now," exclaimed the dear boy, "I will learn Latin and Greek with any body," and fled to his little study. "Stop, stop," exclaimed his father, "have you not a heavenly Father? If what you have done be evil, He is displeased, and you must apply to Him for forgiveness." With tears starting in his eyes, he said, "Papa, I went to him first; I knew, except he was reconciled, I could do nothing," and with tears now fast falling, he said, "I hope, I hope, He has forgiven me, and now I am happy." His father never had occasion to look at him with a shade of disapprobation from that time till his death.

If you would make your children good citizens, if you would make them wise, intelligent and virtuous members of the community, send them to the Sunday School. Would you secure to them unfading riches, immortal pleasures, and celestial glories, bring them to an early and intimate acquaintance with the Word of God.

TEMPERANCE.

For the Boston Recorder.

MEASURES. EDITORS.—I perceive in your paper of the 22d inst. an advertisement from Messrs. Egneress & Deception, in which they offer for sale an assortment of liquors; which they acknowledge cost the consumers an immense amount of property; and are the cause of most of the pauperism, crimes, and cases of insanity in the land; which powerfully obstruct all efforts for human improvement, destroy multitudes of lives, and ruin for eternity very many of the souls of men. And they more than intimate that these liquors have been furnished to them by professedly good men.

I wish to know, Messrs. Editors, whether this is a fact; or whether it is a gross slander. Is it credible that any man who makes pretensions to goodness, will furnish those destructive liquors? What can be their motive? Do you say, to obtain money. But will they for the sake of obtaining money, provide, and furnish materials for ruining so many families, and destroying so many lives? While with one hand they are distributing tracts against intemperance, and forming associations to prevent it, will they with the other provide and distribute the materials for perpetrating it, with all its horrors, to all future ages? Merely for the sake of getting money, will they help to increase fourfold the pauperism, crimes, and diseases of our land; break so many mothers' hearts, and beggar so many orphan children? Will they assist in making more than one hundred thousand of our fellow citizens, drunkards, when they know that no drunkard can inherit the kingdom of God. I will not believe it, without the most unequivocal evidence. Egneress & Deception had better throw these liquors into the sea, than for good men, or any men, to distribute them in the community. Does any one say, this would be a loss of property? And is not a loss of property for men to pur-

chase them, without reserving any thing valuable as an equivalent? And in addition to the loss of purchasing the liquors, will not the use of them occasion a loss too, of time and talents, and influence, and comfort, and usefulness? Will not those who use them in many cases, lose their reputation, their reason, their lives, and their souls? I would no more make such liquors, buy them, or distribute them among my fellow men, when I know their effects, than I would knowingly, murder for the sake of getting money, become guilty of their blood. Does any good man say, that if he does not sell them, other men will, which will be just as bad; and that he may as well obtain the money as his neighbors. But his neighbor in doing it may lose his soul, and destroy for both worlds, his fellow men. And is he willing for the sake of obtaining money, to do the same? The highway robber may say, that if he does not murder the passing traveller and obtain his money, his fellow robber will; and he may as well have the money as his neighbor; and it may be true. But will any good man act on such a principle?

If any man from our town shall buy any of these liquors, and it comes to your knowledge, I would thank you, Messrs. Editors, to let me know his name. I will immediately visit him; not to reproach him, (for I am persuaded he cannot know what he is doing,) nor to meddle in other men's matters, but to ask him seriously, and kindly his object; whether he has, or can have any reason for his conduct which will satisfy him on the bed of death, or at the day of judgment? I will say to him, suppose that next week, you should die and go to the bar of God, and while you stand there the soul of some poor drunkard, ruined by the liquors which you sold him, should appear, in all the pollution of unpunished guilt, and shrink away to blackness of darkness forever; how would you avoid the conviction that you had been accessory to his ruin? And I will wait, Messrs. Editors, and see what answer he will give. I do not believe that he can reply: for once heard a man, who professed to be a good man, who sold these liquors, very honestly as he thought, to one of his neighbors, till that neighbor lost his character, his property, his health, and lay, a poor, miserable outcast, on the bed of death. He who had gotten his money, by selling him these liquors, then came to see him, and as he lay, with his eyes glimmering in death, he asked him, neighbor—do you know me? (a question which, you know, is often put to a dying person, to see whether he retains his reason) the dying man made no reply. He then asked him again, a little louder, neighbor—do you know me? when the dying man faltered out y—s—I know you, but O, I wish I never had known you. Now, though he had gotten that poor, dying man's money, I presume when he comes to the bar, in judgment, he will wish that he had not gotten it.

For the Boston Recorder.

TREATING.

The practice of "wetting the commission," as it is called, is so prevalent in some country towns, that almost every person who receives an appointment to office, from the Justice of the peace to the hog-reeve, must bring on the rum and the wine. Some we believe submit to it in compliance with custom, fearing to be thought niggardly. Others do it ostensibly, as a reward for the support received at the polls; but really, as a bribe to induce the receiver to support them at some future time and for some higher office. The practice should be discontinued by all good men, on account of the immoral tendency. It is seeds of intemperance are often sown on such occasions, and the young tippler, there commences his career of drunkenness. It should be discouraged, because it tends to destroy the freedom of our elective franchise. Many men will vote for him whose rum they have drunk, when they know the office wants a better man.

A correspondent in Barnstable, Mass. writes us as follows: Two societies have been recently formed in this town, for the suppression of intemperance, and promotion of temperance. One and much the largest, is on the principle of entire abstinence; the other makes a reserve in cases of necessity. Both have a large committee, or council, whose duty it is to see that the law is enforced, against retailers and taverns, who break it; also against gambling, shooting-matches, Lotteries, &c.—Much good has already been done.

MISCELLANEOUS.

EDUCATION AT THE SOUTH.

A writer in the Mobile Register, recommending the cultivation of silk in preference to cotton has the following remarks on the means of education enjoyed in that section of the country. His representation will not universally apply, but without doubt it does to a lamentable extent.

That every individual about a farm house, can be employed, more or less, in the cultivation, and gathering of the crop, of the present staple of the country, viz Cotton, has been for a long time past, the most plausible argument in favor of pursuing its culture, although I am assured, it has been most unfortunate consequences to the country. That it is an article, which paid, fairly, for the capital, and labour bestowed on it, even in the best of times, I am yet to be convinced: But be this as it may, I am satisfied, that for one of the consequences, which appears to grow, necessarily, out of its cultivation, no price on earth, can remunerate the great mass of planters. I allude now to the difficulty of finding time for the education of youth, where any thing like a remunerated crop is attempted. This fact to Cotton planters, requires no elucidation, as its wretched consequences, admit of no compensation.

The mental state of thousands, of the youth of Alabama, now about entering on manhood, whose parents have been delving, for years back, at the article, affords a full commentary on the text. In what neighborhood through our country can a teacher of any respectability find year's employ? In what one can he find scholars around him, even nine months in the year? What expression is more common in the mouths of our planters, than that they "will make no cotton next year, for they must send their children to school." The next year comes—the crop "turned out light"—the store and grog shop debts turn out heavy—for in this way they ever dissipate the most sanguine—a crop must be made next year to pay old debts—the child can't go to school, much this year.—An *Apadogues* comes along, that is willing to teach "six months," that he may get "something to drink," for the next six—he makes up a school—the children are sent, and at the end of a few months, transferred to the Cotton patch—the teacher for the last six, generally some son, or individual who has found out that "white men can't stand laboring in the sun," in Alabama—and very likely spells Congress with a K.—This is the chance for the education of youth from year to year, and whoever wishes to see the effects of this system, and its consequences, in a full blaze, let him repair to a muster-ground—or store or grog-shop, on Saturday—throughout the interior of the Southern section of the union. In seven-tenths of the houses of the country, you might with equal propriety look

for an Arabic Bible, as for books, calculated to enlighten, and improve the minds of youth, refine their manners, or mend their hearts. Not even a good Newspaper can be afforded—for as the expression is, "they can't understand them"—and I beg leave to assure them, as long as they keep delving on, at the cotton, they never will. Certain it is, that in the labor of cultivating the vine, the first mentioned advantage, as far as it has an advantage, is to be found, as a part of the requisite labor, can be performed, by a child of common intelligence, as well, as by grey hairs. But not that quantity which would offer an apology, or temptation, for entailing on the child, the bleak, and almost necessary consequences, so religiously to be deprecated, growing out of the cotton cultivation.

CHIROGRAPHY.

From the Boston Evening Bulletin.

We have seen and examined a treatise, intended by the "North American Chirographic Society," as a standard work for schools, drawn up under the superintendence of the author of "Systematized Chirography"—our ingenious and indefatigable countryman, Willford; under the title of "Chirography; or the True Guide to Useful Hand Writing." It is kept at the store of Amos B. Parker, No. 11, Dock Square.

This work, which is a small and cheap chirographic manual, contains the elementary principles of the art of handwriting, with engraved copies for imitation; and is accompanied by a patent ruled writing-book, in two parts. The alphabets of script letters are divided into two distinct classes, and arranged according to their similarity of form. Both the copies and the book designed for exercises, are ruled so as to match. This little book embraces much of excellence of the art; the examples are elegantly drawn and finely engraved; the ruling of the writing book is judiciously calculated to assist the scholar in constructing the letters, and preserving their appropriate places, according to their order of classification—habituating a peculiar uniformity and beauty of appearance when filled up with letters and words, standing in column of measurement.

Not are we better pleased with the elegant aspect of these copies, and the methodical neatness of their attendant books for practice, than with the astonishing improvement observable in the performances of numerous pupils, who have practised on the plan herein prescribed—most of which have been accomplished within the short period of one or two months, in the evening, at hours of leisure, or at moments otherwise idle.

Gratitude and Patriotism.—A very poor and aged man, busied in planting and grafting an apple-tree, was rudely interrupted by this interrogation: "Why do you plant trees, who cannot hope to eat the fruit of them?" He raised himself up, and leaning upon his cane, replied, "Some one planted trees for me before I was born, and I have eaten the fruit; I now plant for others; that the memorial of my gratitude may exist when I am dead and gone."

Domestic Life.—No man ever prospered in the world, without the consent and co-operation of his wife. If she unites in mutual endeavours, or rewards his labour with an endearing smile, with what perseverance does he apply to his vocation; with what confidence will he resort to his merchandise or farm; fly over lands; sail upon the seas; most difficultly, and encounter danger, if he knows he is not spending his strength in vain, but that his labour will be rewarded by the sweets of home! Solitude and disappointment enter into the history of every man's life; and he is but half provided for his voyage, who finds but an associate for happy hours, while for his months of darkness and distress, no sympathizing partner is prepared.

CARDS.

MESSRS. EDITORS.—As I had no thought of your proposal at the time of writing the letter from which some extracts were sent to your paper, I feel, for this as well as for other reasons, somewhat reluctant to accept the premium awarded me. There may, perhaps, be nothing improper in such a premium; but if you consider the \$10 at my disposal, I will thank you to pay it over to the Am. Ed. Soc., or A. B. F. M. With Christian esteem, Yours, &c. Lovell, Feb. 20, 1828. G. C. BECKWITH.

The subscriber gratefully acknowledges the late receipt of Thirty Dollars, from several Ladies and Gentlemen of his Society, to constitute him a Life Member of the Am. Sunday School Union; and Fifty Dollars, from a similar source, to constitute him a Life Director of the Am. Tract Society.

BAXTER DISKINSON.

Longmeadow, March 1, 1828.

The subscriber gratefully acknowledges the receipt of Thirty Dollars recently, from a number of females of Townsend, to constitute him a Life Member of the Am. Bible Society. Also, of Twenty Dollars in time past, to constitute him a Life Member of the N. E. Tract Society. That they all may receive the reward which the Bible assigns to "a cheerful giver," is the prayer of Townsend, March 4, 1828. DAVID PALMER.

CORNHILL.

SABBATH SCHOOL BOOK-STORE.

SIGN OF WASHINGTON'S HEAD.

JAMES LORING, 132, Washington Street, has for sale a complete assortment of Books, suitable for Sunday School Teachers, and among which are the following. (A liberal discount is made from the retail price. Additions to the variety are constantly made.)

Narratives of Hindoo Converts.	Italian-Convert.
The Pilgrim of India. By Lily Douglas.	Recaptured Negro.
Mr. Sherwood.	Enslaved to Good.
The Hindoo Traveller. By Jane Taylor's Memoirs.	The Catechist.
Power of Instruction, or The Guilty Tongue.	Ayah and Lady. By Mrs. Sherwood.
The above books are now in press.	History of George Desmond.
Bower Tales.	Infant's Progress.
The Young Jewess, a Narrative.	Russell's 7 Sermons.
The Banks of the Seine, Mother's Self Knowledge, Farmer's Daughter, Julia's Oakley. By Mrs. Sherwood.	Allen's Alarm.
Reciprocal Duties of Parents and Children.	The Sister's Friend.
Practical Hints to Young Females.	Practical Hints to Young Males.
West's Mind, with Questions.	Edwards on Religious Affections.
Beautiful Vine, and other Sketches.	Heaven of the Glass.
Familiar Letters between a Mother and her Daughter at School. By Mrs. and Miss Taylor.	Little Henri, the Little Child.
Edwards on Religious Affections.	Nina, an Icelandic Tale.
Edwards on Religious Affections.	Warning and Example.
Edwards on Religious Affections.	Young Convert's Apology.
Edwards on Religious Affections.	Victory Ticket. A Tale.
Edwards on Religious Affections.	Peaceful Valley.
Edwards on Religious Affections.	Factory Girl.
Edwards on Religious Affections.	Beauties of Fenelon.
Edwards on Religious Affections.	Economy of Human Life.
Edwards on Religious Affections.	Wisdom in Miniature.
Edwards on Religious Affections.	Fenton's Pious Reflections.
Edwards on Religious Affections.	Pinkerton's Scripture History.
Edwards on Religious Affections.	Hieroglyphic Bible.
Edwards on Religious Affections.	Father Clement.
Edwards on Religious Affections.	Hints on Nursery Discipline.
Edwards on Religious Affections.	Scriptural Shepherd.
Edwards on Religious Affections.	In the Religion.
Edwards on Religious Affections.	Brooke's Apples of Gold.
Edwards on Religious Affections.	Innocent Poetry.
Edwards on Religious Affections.	Visits to a Cottage.
Edwards on Religious Affections.	In School & Out of School.
Edwards on Religious Affections.	Adelaide Murray.
Edwards on Religious Affections.	Pastor's Sketch Book.
Edwards on Religious Affections.	Sherwood's Stories.
Edwards on Religious Affections.	Providential Care.
Edwards on Religious Affections.	Scripture Natural History.
Edwards on Religious Affections.	Fairy Family.
Edwards on Religious Affections.	Sherwood's Governance.
Edwards on Religious Affections.	Maria's Reward.
Edwards on Religious Affections.	My Early Days.
Edwards on Religious Affections.	Pierre and his Family.
Edwards on Religious Affections.	Cleanings for Youth.
Edwards on Religious Affections.	Rose and Emily.
Edwards on Religious Affections.	Good Grandmother.
Edwards on Religious Affections.	Examples of Piety.
Edwards on Religious Affections.	Orphan Boy.
Edwards on Religious Affections.	Jeany Allan.
Edwards on Religious Affections.	Urbah's Memoirs.
Edwards on Religious Affections.	Alfred and Galba.
Edwards on Religious Affections.	The Twin Sisters.
Edwards on Religious Affections.	History of Susan Gray.
Edwards on Religious Affections.	Taylor's Itinerary.

NEW SCHOOL FOR MISSES.

THE subscriber proposes to open, on Monday the 7th of April next, in this city, a School for Young Misses, from about seven to fourteen years of age. His attention will be given to the thorough instruction of his pupils, in those branches which lie at the foundation of a solid education,—such as Reading, Writing, Orthography, Arithmetic, Geography, History, ancient and modern, &c. The French and Latin languages will be taught if the Parents or Guardians request it. Particular attention will be given to Reading and Pronunciation, points not unfrequently regarded as of minor importance. The manners and morals of his pupils, will receive his constant and serious attention. His care of a large school in one of the neighboring towns for some time past, has given him much experience, and he trusts, some facility in the business of instruction, and he hopes by a conscientious discharge of the responsible duty he undertakes, to deserve from the public, the patronage he so ardently desires.

The school room is in Winter-street, very pleasant and convenient.—Hours from half past 8, to 2. Terms and further particulars may be known on application, to him at No. 1, Montgomery Place.

RESPECTFULLY, His Honor Thomas L. Winthrop, Hon. Samuel Hubbard, Rev. Benj. E. Winsor, James C. Merrill, Esq. Pliny Cutler, Esq. Ench Hale, M.D. Josiah Quincy, Jr. Esq. Mr. George B. Emerson, and Mr. Benj. T. Read, Jr.

CAMBRIDGEPORT PRIVATE GRAMMAR SCHOOL.

THE Spring Quarter of this School will commence on Wednesday, March 12th. The branches taught, are reading, Writing, Arithmetic, English Grammar, Geography Ancient and Modern, with the use of the telescope, History, the Latin, Greek and French Languages, Algebra, Natural and Moral Philosophy, &c.

The School is situated one mile from the Colleges. The number of Scholars by the Constitution is limited to thirty. On this circumstance, and the convenience of the local situation, it is believed that the advantages for acquiring the knowledge requisite for entering into commercial life, or for admission to the University, are fully equal to those of any other institution of the kind. Terms per quarter, for tuition and contingent expenses, from \$5 to \$8. Board, including washing, may be obtained in good families for \$2, or \$2.25 per week.

There are four vacations in the year of one week each, at the close of each Quarter.

Refer to Rev. T. B. Gannett, Rev. B. Jacobs, Dr. J. P. Chaplin, Hon. S. P. P. Fay, Cambridge Port, and Dea. Wm. Brown, Cambridge, Trustees.

By order of the Trustees, SAMUEL BARNETT, Sec'y.

Feb. 29. 4w

LYNN ACADEMY.

NOTICE is hereby given that the Spring Quarter of the Academy will commence on the 17th inst. under the tuition and superintendence of Mr. D. A. Johnson, a graduate of Yale College. Recommendations from the President and Professors of Yale College and from other gentlemen, inspire high confidence in the qualifications of Mr. D. as an Instructor in the various branches of Academic education.

The School embraces a Female department, which will be under the care of a Lady, possessing the literary attainments and other accomplishments requisite to instruct in the various useful and ornamental branches of female education.

Lynn, March 6, 1828. ORIS ROCKWOOD.

MISS E. A. NICKERSON.

Williams-street, between Federal-st. and Atkinson-st.

Respectfully gives notice, that she proposes to open a School for the instruction of Young Ladies, the first of April next.

The course of Instruction will include Reading, Spelling, Writing, Arithmetic, Geography, Projection of Maps and Charts, English Grammar, Composition, History, Rhetoric, Philosophy, Astronomy, Geometry, the Latin and French Languages, Plain Sewing, Lace and Bead work, Drawing and Painting.

Terms. The English branches, plain and ornamental Needlework, \$8 per quarter. The French Language with the before mentioned branches, \$10 per quarter. The Latin Language, Drawing and Painting, including the above, \$12 per quarter.

INSTRUCTRESS WANTED.

WANTED a young Lady to take charge of the Female department of Westfield Academy, and to instruct principally in Drawing, Painting and Needlework. A line addressed to E. Davis, Westfield, Mass. will be attended to. 4w. March 11.

MEMOIRS OF URQUIHART.

JUST published by ROCKELL & BIRD, No. 47, Washington Street.—Memoirs of John Urquhart, a native of Scotland, and a member of the Faculty of Divinity, who died Jan. 1827. By Rev. William Orme, with a Recommendation Preface by Dr. Chalmers. 2 vols. with a Portrait.

Extract from a Review.—Soon after commencing the perusal of these volumes, we could not conceive how it could be maintained, much less increase, the interest which the opening had created; but we can truly say, the best wine was reserved for the last. In the opening we have the budding, nay more, we have the bursting forth of talent and genius of an ordinary degree; but in the sequel we have the scholar, completely melted down into the Christian, or rather we have the proud laurels of science, which he had so honorably won, and while they were fresh and unwithered on his brow, laid down at the foot of the cross, while the wearer with high magnanimity and Christian simplicity is exclaiming, "I have gained my gain to me, those I count loss for Christ!"—Baptist Magazine.

Also—Memoirs of Rev. Pliny Fisk, late Missionary to Palestine.

Scott's Family Bible, in boards, sheep, or calf. Boston stereotype edition. 6 vols. Royal Octavo. March 14.

CENTURY SERMON.

A SERMON, preached in Christ Church, Quincy, on completing a century, since its formation on Christmas day 1827; by Benj. C. Cutler, Rector, published by request of the Society.

For sale by R. P. & C. Williams, Hilliard, Gray & Co. Samuel H. Parker, Marsh & Capen, Boston, T. & J. Swords, New York. March 7.

MASS. SABBATH SCHOOL DEPOSITORY.

JUST received at the Depository in the basement story of the Stone Church in Hoxton Street, Boston, a large supply of suitable for Sabbath School Libraries, and for Rewards.

Among them are—Sketches of Moravian Missions—Election Day—Ermine—Maria's Reward—Peaceful Valley—Youth's Friend, vol. 4th—Youthful Dialogues—Scripture Natural History—also, a new supply of Sunday School Registers. Other new works are shortly expected. Orders are solicited from the friends and supporters of Sabbath Schools and from individuals, which shall receive due attention.

SAMUEL N. TENNY, AGENT, M. S. S. U.